



THE ADULT
BIBLE
CLASS

ITS ORGANIZATION AND WORK.

W. C. PEARCE

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The adult Bible class



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THE ADULT BIBLE CLASS

ITS ORGANIZATION AND WORK

By W. C. PEARCE

Superintendent of the Adult Department of
the International Sunday-School Association



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INTRODUCTION

As I read the manuscript of this book one word impressed itself upon me more and more with each succeeding chapter until, when I had finished, it was indelibly fixed in my mind—and that word was “practical.”

This is a practical book; it is written by a practical man who has studied the problems of the Adult Department probably more than any other man in the country. It has been worked out in the laboratory of personal experience and wide observation.

No department of Sunday-school work is receiving more attention to-day than the department made up of men and women. Classes are being formed and organized by the hundreds. Many more would organize if they knew how. This book will tell them. There is not a superfluous suggestion in it. Any class anywhere can effect a permanent and efficient organization by following out the plans and suggestions made here.

The Adult Department is and should be the backbone of every Sunday school, giving it dignity, force and character. The Adult Department silences the sneer of some that “the Sunday school is for women and children.” The Adult Department is solving many of the problems, not only of the school itself but also of the church.

I can conceive of no phase of the work which can

arise for consideration that is not here considered and treated in a helpful way. The author is devoting his life to this work, and all who desire information will do well to read what he has said and follow in the path he marks out. This is not a book for the shelf, but for the work table, and that is where it will be found. It is a "Manual of Methods," and will be consulted by those who are interested in the Adult Department, as a student consults his dictionary.

I predict for the book, as it is launched upon the great sea of books, that it will have a long, safe and prosperous voyage, and will not cast anchor for many a year.

MARION LAWRENCE.

I

THE ADULT BIBLE CLASS MOVEMENT

For a great many years the adult Bible class has been a part of most Sunday schools in America, but it has been in recent years only that a more general interest has been awakened. It is difficult accurately to describe the development of this particular department of the Sunday school, but the following steps may be mentioned as important and decisive:

Experimentation.—For many years the Sunday-school leaders keenly felt the need of enlisting men and women in Sunday-school work. They knew that if these could be won, the problems of home study and of holding “the big boys and girls” would, in a large measure, be solved. The endeavor to meet this need led to much agitation and discussion in conventions and church gatherings, and to considerable experimenting in the various Sunday schools throughout the entire continent. It would be impossible to chronicle the successes and the failures which attended these many experiments, but it is due to those who have thus labored to say that the present activity is chiefly the result of their faithful efforts.

Class Organization.—It is impossible to give the date of the organization of the first adult Bible class. There is information of a class organized in

1869. Under various names, and according to many plans, classes have been organized in all parts of the field.

The present awakening in adult Bible class work is largely due to the general adoption of the plan of *class organization*. It is the universal testimony that, immediately following organization, the class begins to grow. Within the last few years the organized classes have had a remarkable growth, many reaching a membership of hundreds, and some of nearly a thousand. It is not strange therefore that church leaders everywhere should begin to adapt, or adopt, the plans which have been so fruitful of success.

Conferences and Conventions.—The multiplication and growth of these classes have presented many new problems. Conferences for the exchange of plans and methods have been imperatively called for, and the inspiration and help there received have enabled earnest attendants to promote the work in their own schools. Among the notable conferences and conventions which have been held are: the Adult Department sessions of the International Conventions held in Toronto, Louisville and San Francisco, the annual conventions of the various states and provinces and the International Conferences for Adult Department workers held at Lake Geneva, Wis., Pocono Pines, Pa., and Toronto, Ontario.

Adult Department Organization for Associations.—State departments were first organized in

New York and Illinois. In Chicago, in 1902, at the Cook County Convention, the Illinois work was begun, one session of the convention being devoted to adult Bible class work. Two hundred representatives of about forty men's classes were in attendance. It was decided to organize an Adult Department, and so include the work of all adult Bible classes, both of men and women. Almost simultaneously the work developed in New York, and the plan has since spread to other cities and states.

International Organization.—At Toronto, in 1905, the International Sunday-School Association, for the first time, devoted a session to the work of adult Bible classes. As a result of the intense interest manifested the following resolution was adopted:

We recommend that the International Executive Committee appoint a special committee of five or seven, to be known as the Adult Department Committee. That at least the chairman of this committee shall be a member of the International Executive Committee. That the work of said committee shall be to devise plans for the improvement and extension of adult Bible class work in connection with the Sunday schools of North America, and that they have power to act only in so far as they receive instructions from the International Executive Committee.

An Adult Department Committee was appointed in accordance with this resolution and the work was placed in their charge.

At the annual meeting of the International Executive Committee, in 1906, it was voted to create an International Adult Department and as soon as

funds were available to employ an Adult Department superintendent. In January, 1907, the first International Adult Department superintendent was appointed.

Literature.—Much of the rapid growth in this department is due to the sympathy and help of the publishers, several of whom are issuing magazines in the special interest of adult Bible classes. Most of those who have not published special magazines are devoting large space in their regular publications to this department of work. Many of the associations have issued special leaflets. The International Sunday-School Association has issued four leaflets specially for this department of work: No. 1, on "Adult Bible Class Federations"; No. 2, on "The Organized Class"; No. 3, on "The Organized Class at Work," and No. 4, on "One Hundred Things One Hundred Classes are Doing." Tens of thousands of these leaflets have been distributed.

The reports received from all parts of the field indicate a rapidly increasing interest, evidenced by the multiplication of new classes and a large growth in the membership of old classes. Concrete instances of success are numerous. They represent every part of the field, and are found in country, village, town and city, thus plainly showing that the organized adult Bible class and its methods of work are applicable to every Sunday school.

Intense practical Bible study and aggressive world-wide evangelism are the strongest, most

significant and most hopeful impulses of this great movement. It bids fair to enlist the boundless energy of young men and young women as never before in the work of "taking the open word of God, by the hand of a living, competent teacher, to every man, woman and child of the world."

II

CLASS ORGANIZATION

ITS ADVANTAGES

1. It Divides the Work.—In the unorganized class the teacher is expected to do everything. He keeps the records, takes up the offering, conducts all business of the class and teaches the lesson. If there are any sick, he alone is responsible for visiting them. If any new methods or plans of work are introduced, he must introduce them. In the organized class these various duties and responsibilities are shared with the members of the class. The wisdom in the old adage, "What's everybody's business is nobody's business," is heeded, and every member is given some definite duty to perform. Without this definite assignment of work the members of the class will not take upon themselves the various responsibilities and activities. By means of organization the work is divided, more is accomplished, more workers are enlisted and a deeper interest is kindled in the hearts of all.

2. It Develops Workers.—One of the greatest needs of the church is a competent corps of trained personal workers. One of the strongest impulses in the heart of every disciple of Christ is a desire to lead men to a saving knowledge of their Lord. Many a Christian has become discouraged in his first efforts to do personal work through failures

which might have been avoided had he been wisely guided and properly trained. The organized class greatly helps to meet this need for guidance and training. For instance, a young man who is a professing Christian but who has not been active in Christian service joins an organized adult Bible class. He is assigned a definite work within his ability to perform. He is not at once requested to bring some one to Christ, but is asked to serve on the Membership Committee. The work of securing new members for the class he is able and willing to do. Especially is this true when others are associated with him in doing the same work. In carrying out his duties on this committee he both discovers and increases his ability to deal with men. Later he is appointed a member of the Visitation Committee. The work of this committee takes him into the sick room and to places of need, where he learns and develops his power to comfort and help those in trouble. Still later he is asked to serve as a member of the Devotional Committee and is required to share in the responsibility of the spiritual interests of the class. He learns to unite with others in prayer for the unconverted members of the class, and begins to experience the joy of leading men to Christ. Gradually by these experiences he gains confidence in his ability to do personal soul-winning work.

3. It Gives Permanency to the Work.—The difference between a modern business house and the auctioneer upon the street corner is largely one of

organization. A crowd may be held together for a short time by the genial personality and the interesting wares of the auctioneer. However, when he moves on the crowd disperses. In the modern business house everything is so thoroughly organized that the head of the firm may spend much of his time abroad or retire from active service, and the business will continue without injury or loss.

The class which is held together merely by the personality and genius of the teacher is in danger of being disbanded should the teacher be removed. In the organized class this danger is removed, for the class has learned to share in the responsibility of the class work, and to think of it as "our" class and not "the teacher's" class. Accordingly, if the teacher should be removed every effort will be put forth by the class, itself, to secure another teacher. By contrasting the work of Wesley and Whitfield we have a striking illustration of the value of organization. It would be difficult to determine which of these two men was the greater preacher. Wesley organized his forces; Whitfield did not. To-day the results of Wesley's work are to be found everywhere, while the results of Whitfield's work would be difficult to discover.

4. It Gives Strength to the Class.—All of us are stronger than some of us. All of us are wiser than some of us. The class which has the greatest strength is the class which, through organization, has learned to work as one man. In these days "teamwork" is highly valued. By this is meant

that each one in a group is assigned to the task for which he has most ability. The weakness of one is thus supplemented by the strength of another, and the strength of the whole becomes equivalent to the combined strength of the best abilities of all. In the organized class, "teamwork" is just as valuable as in any other experience in life. When every member is given a voice in the class management and is made to share in all class activities, the class will become a force at work, instead of a field for work.

5. It Increases the Class Membership.—Men for men, and women for women, is the key to success in building up the class membership. If a pastor or teacher invites anyone to unite with the class the invitation may be appreciated, but in a greater or less degree it will be looked upon as professional. When business men invite business men it cannot be so regarded. Then, again, it must be admitted that the business man has a special and peculiar influence over other business men.

Practical experience has demonstrated the efficacy of sending a number of men after one man or a number of women after one woman.

6. It Promotes Fellowship.—In speaking on this subject, Dr. John Earl, teacher of the Haynes Bible Class in the Belden Avenue Baptist Church, Chicago, says, "I believe there has been no agency so important in building up the fellowship of our church as the adult Bible classes." This larger fel-

lowship is chiefly the result of what men and women have been able to do for each other through their various class activities. Speaking of the activities of his own class, Dr. Earl says: "We locate men and women in Christian homes, or in private boarding houses. We have an employment bureau which is at the disposal of any who may wish to secure work or workers. We are inaugurating what is known as the 'sick benefit.' Fifty men are asked to pay a penny a day—three hundred and sixty-five cents a year—and a near-by hospital has agreed to take care of any of the class who may be in need of medical attention."

In the organized class the class spirit is fully developed. Every member learns to feel for the class, to think for the class and to work for the best interests of the class. No member is permitted to lose heart in time of sickness or trouble because there is no one to whom he can go for sympathy and help. There can be no better atmosphere for the development of Christian fellowship than that produced by such a manifestation of brotherly love.

7. It Provides a Basis for an Adequate Service Program.—The machinery necessary to win and hold men and women to the Bible class can be used to do all kinds of Christian work. The Bible is the dynamic of all benevolent, philanthropic and missionary service. It is therefore vital that the institution which makes Bible study its chief objective should have the organization that provides a service program.

ESSENTIALS OF SUCCESS

Notwithstanding these advantages, we find those who question the wisdom of class organization. They express the fear that the class spirit may grow into a selfish spirit; that the strength of the class may encourage an independence of action which will, in the end, weaken both the school and the church. There is power in class organization, and power is always dangerous unless wisely directed. This danger may be easily avoided if the leaders of both the church and the school become sympathetic and intelligent leaders in the adult Bible class work and faithfully observe certain fundamental rules which practically assure success.

1. The Class Should from the Beginning Recognize the Authority of the Church in all Matters.—It should regard itself as a part of the church. The advantages which this relationship brings to the class are quite evident. God has put his seal of approval upon the church. The local church is the unit of organized Christian activity. Every movement for the extension of the kingdom of Christ has emanated from some local congregation and has been guided by many of these units. Then, too, these congregations or units of Christian activity are scattered everywhere, and are accordingly near to the people who need to be reached and helped. Most men and women are chiefly interested in the congregation to which they belong, and anything connected with this interest receives their cordial support. Thus any activity which is a part

of their own church secures their coöperation and insures its permanency and success. It gives to the class its widest field of usefulness by putting it into close touch with all church activities, and it also conserves the results of all class work by merging them into the church life.

2. The Class Should Be a Vital Part of the Sunday School.—It should not be an independent movement, but an effort to interest men and women in Bible study in connection with the Sunday school. This relationship brings to the class many advantages. It is not required to make a place for itself in the machinery of the church. The Sunday school has right of way; it has an hour at which to meet; it has a name; it has a purpose; it has an organization; it has the confidence of the people, and every well-directed effort toward its improvement receives their sympathy and support. It also gives to the class a large field of activity, and doing things worth while is a requisite in holding men and women. It brings to the class a touch of home life. It is a great advantage to men and women to be brought into fellowship with the boys and girls, and the presence of the men and women is just as helpful to the boys and girls. The fact that their influence is counting for God and righteousness is an encouragement to the men and women.

3. The Class Should Have a Complete Organization.—Unless this is secured the best results cannot be attained. The highest success of the

organized class depends upon the division of labor and the introduction of different kinds of class work. The number of officers to be elected and the number of committees to be appointed must be determined by the size of the class and the needs of the community. The machinery must not be cumbersome but thoroughly efficient. The standard of organization adopted by the International Sunday-School Association requires at least five officers: teacher, president, vice president, secretary and treasurer; and three committees: (1) Membership, (2) Social, (3) Devotional-Missionary. This standard was erected after a careful study of the experiences of many classes, and represents the minimum in division of labor and kinds of activities which may be expected to bring good results. Until a class is able to choose these officers and committees it should consider its organization as only partial, and persistent effort should be made to enlarge the membership and widen the activities until the organization has been completed.

4. Official Responsibility Should be Developed.

—Many classes fail partly or wholly because after organization they continue to do the class work just as before organization. They are like the story of the boy who stood on the corner and called out: "Hot mutton pies! Hot mutton pies!" A passer-by purchased one, and when he began to eat it found that it was neither mutton pie nor hot pie. The purchaser returned to the boy and said: "You cheated me. This pie is neither mutton pie nor hot

pie, and yet you called it hot mutton pie.” The boy replied, “Oh, that’s just the name of the pie.” A Bible class may be organized in name only.

When officers are chosen and committees are appointed they should be given a definite work to do. The teacher or other leaders may counsel and help in many ways, but the responsibility should be borne by those in charge of the work. Often the work may not be done so well at first as if the teacher had done it. The little child cannot at first walk so surely as its parents, but they would be foolish parents who would, on this account, continue to carry the child. They prefer to permit him to get many a fall, but are always near to give encouragement and help. From the very beginning the child is exhilarated by his attempt to walk alone, and by being permitted to walk he soon can do it as well or even better than his parents. It will be just as true of newly elected class officers. They will know from the very beginning whether it is the plan to let them do their own work and hold them responsible for results. If it is, they will heartily respond, soon they will enjoy their work and rapidly develop into strong and competent workmen.

5. The Class Should Be a Bible Class.—There is no book so interesting as the Bible. The adult classes of the continent which have had large and continued success are those which emphasize the earnest, practical study of the Scriptures. Here and there is found the wreck of a class that has

undertaken to substitute other things for the teaching of God's word. The Old Book has not lost its power, and where it is faithfully studied and helpfully applied to the everyday life of men and women, there we find the largest class memberships. No discussion of class business should be allowed to crowd or interrupt the lesson, and no substitution should be made for a study of the regular Bible lesson of the day. We have only fifty-two meetings a year for Bible study. Perhaps not more than thirty minutes, on the average, are strictly devoted to Bible study at each of these meetings. Only twenty-six hours a year! This limited and therefore precious time should be jealously guarded by everyone who loves the Book and wishes to evangelize the world.

6. The Class Should Provide an Adequate Christian Service for Every Member.—"It is more blessed to give than to receive." This refers to service as much as it does to money. The man who is led to do the most for his church experiences this blessing and has the largest interest in the church. Men like to do things that are worth while. They are interested and moved to action when a worthy work is placed before them that requires great effort and sacrifice. Thousands of men have willingly left the comforts of home and the companionship of loved ones and entered upon a life of hardship, sleeping on the cold earth, under the open sky, living on poor food and enduring all the trials of a soldier's life because they have heard

the call of a worthy cause. Countless women have as willingly given up their husbands, sons and brothers, remaining at home with heavy hearts, because they, too, have heard and heeded the call. In recognition of this quality in the hearts of all men and women, the organized class movement has issued its call to a higher, better and larger Christian service. The rapid growth of adult classes is an evidence of the heartiness with which this call has been, and will continue to be, received. "The world for Christ and the church" should be the watchword of these classes. No fainter call will reach men and women; no small service will satisfy them.

III

HOW TO ORGANIZE

Cultivate Atmosphere.—It is a mistake to organize any adult class before its members understand, and heartily approve, the new plan of work. One might as well plant garden seeds in frozen soil. The organized class is an ideal democracy, and therefore every participant should be both intelligent and sympathetic, if the largest success is to be achieved. Literature should be secured, and should be given to those who are to be invited to join the class. A careful and thorough study should be made of the plans and methods of the organized class. Much depends on the thoroughness of this study, and the impression it makes.

Enlist Key Men and Women.—A knowledge of any community or congregation enables one to select easily the young men or young women whom others will follow. It is wise to approach such persons first, and seek to win others through them. Sometimes these leaders may be found already in the Sunday school. Often they are to be found outside. It is profitable to be patient and persistent in the enlistment of real leaders at the very beginning. A good start gives promise of victory.

Organize Existing Classes.—Nearly every Sunday school has one or more adult classes that are

not organized. Invite the leaders of these classes to a conference and explain to them the value and purpose of class organization. Give them some concrete examples of classes that have received large benefits through organization. When the leaders have been interested, they will secure the coöperation of the entire class membership. Invite the members to meet by classes. If practicable, have speakers engaged who have had large experience in the work and will be able to impart enthusiasm to all who are present. Have on hand printed material with suggestions as to plans of organization and methods of work.

Enlist New Members.—A careful canvass of the entire neighborhood should be made. From this canvass carefully prepare a list of names of all those who should be interested in Bible study and who might be secured as members of an adult class. If there is more than one adult class in the school, divide this list of names into groups and assign one group to each class. Invite all whose names are included on the list to attend a conference where the matter of organizing a class will be discussed. Present to them in an attractive way the advantages of organization for men and women. Sometimes, in this way, new classes may be started from entirely new material.

Division of Classes.—In some cases it has been found wise to begin by inviting a few men and a few women, who have been members of a mixed class or unorganized classes, to meet at some con-

venient time, and with their coöperation start two classes, one for men and the other for women. It has been found that numbers of men and women are not usually as easily reached in a mixed class as in separate classes. It is not urged that mixed classes be discontinued, but it has been found wise to build up in every Sunday school a men's class and a women's class. This can be done without embarrassing or hindering in any way the work of any existing mixed class.

Charter Membership Plan.—This plan provides four definite steps in the organization of an adult class: (1) The holding of an organization conference with those who have been chosen as leaders, and those whom they may invite. At such a conference a careful review may be made of the plans proposed. (2) The preparation of a prospective membership list. This list should include the names of those whom the leaders think should be, and possibly could be, won to the class about to be organized. The placing of a name on this list should be equivalent to a covenant on the part of all participating that they will use every legitimate means to win that one to the class. In making this list it should be kept in mind that we are commanded to "go out into the highways and hedges, and constrain them to come in." (3) The appointment of a time and place for permanent organization. It is unwise to fix this time too near the date of the preliminary organization conference; neither is it well to appoint a time too far removed.

From four to six weeks after the date of the organization conference is suggested. A week night should be chosen, and the best place is the church where the class will meet regularly. (4) The conducting of an enthusiastic and systematic canvass for charter members. Everyone on the prospective membership list should be sought definitely, and many others also. The date for forming the permanent organization should be announced frequently, and it should be made clear that only those who join the class before organization can become charter members. When this plan is followed, this form of application may be used:

I wish to become a member of an adult Bible class to be organized as may be agreed upon by the members, each member to have a voice in the conduct of the class; the class to be a part of the Sunday school and its objects to be Bible study, mutual helpfulness and an adequate Christian service for every member.

All applicants for charter membership will be duly notified as to the time and place of organization.

Name

Address

Signed at request of.....

When the date appointed for the completion of the class organization arrives, make much of the

meeting. Be sure that a definite plan of organization is ready to present. Have in mind those who will make efficient officers, and provide for the appointment of such committees as are necessary to insure success. Many classes find it exceedingly helpful to close this campaign with a banquet; at this time permanent organization is effected.

The Standard of Organization.—The standard referred to in the previous chapter has been tested many times, and will give to any class a working organization. In full this standard is as follows:

1. The class shall be definitely connected with some Sunday school.

2. The class shall have the following officers: teacher, president, vice president, secretary and treasurer. It shall also have at least three standing committees, as follows: (1) Membership; (2) Devotional-Missionary; (3) Social. It is not required that these committees be known by these particular names, but that the class shall have three committees which are responsible for these three kinds of work.

3. The class shall consist of members who are twenty years of age or over.

Certificate of Recognition.—For the encouragement of classes which attain the foregoing standard of organization, the International Sunday-School Association has prepared a beautifully lithographed certificate of recognition, to be given through the various state and provincial associations upon the receipt of an application blank properly filled out and the small fee required.

The advantages of enrollment and the securing of this certificate are varied. It helps to advertise

THE INTERNATIONAL Sunday School Association

ADULT DEPARTMENT

On recommendation of the _____ Sunday School Association, this

is issued to the _____ Bible Class
of the _____ Church of _____

in recognition of its being an

ORGANIZED ADULT BIBLE CLASS

according to the International Standard

In Testimony Whereof, we have affixed our hand and seal
this _____ day of _____ 19____

For the _____ Sunday School Association

N. C. Pearce

ADULT DEPARTMENT SUPERINTENDENT

INTERNATIONAL ADULT DEPARTMENT SUPERINTENDENT

CHARTER MEMBERS

the organized class idea to all visitors, and it aids in establishing a permanent and effective plan of class organization; it is an expression of loyalty to the Organized Adult Bible Class Movement; it is an indication that the class is willing to stand up and be counted as a part of the Adult Bible Class Movement; it will bring the class into a helpful fellowship with the other organized classes of its community and of North America. No class should think it can have the best success while working alone; it will give to the class an opportunity to help others—when a class has been very successful its testimony should be given everywhere; it is a tremendous stimulus to world-wide evangelization to know that there are so many classes of men and women being organized in connection with the church and Sunday school around the word of God and ready for Christian service; it brings the class into vital touch with its own denomination and with the county and state associations, making it possible for them to keep the class advised regarding conventions and new publications; it is an open declaration that the class desires to be counted as a loyal factor in winning the world to the Man of Galilee.

The Teacher.—In selecting a teacher for an organized class, the rules of the church and the school should be recognized. It is essential that the best teacher who can be secured be placed in charge of such a class. The teaching of the word of God is the magnet of power in every adult class.

While no ironclad rule can be laid down, it is usually best to secure a man to teach men and a woman to teach women.

Class Names and Mottoes.—There are many different names given to adult classes. Many seek names from the word of God, such as Baraca, Berean, Daughters of Ruth, Bethel, Bethany, etc. Others are named after the great church leaders or movements: Wesleyan, Westminster, Brotherhood, Knox, etc. Some take the letters of the Greek alphabet: Delta Alpha, Phi Delta, while others use the letters of the English alphabet, such as Class "C" or "D." Still others choose names that indicate service: Yoke Bearers, Yokefellows, Friendly Helpers. Again, there are those who prefer class numbers, holding that this plan indicates that the class is a part of the school. The following list of names taken from the field may be suggestive:

FOR MEN'S CLASSES: Baraca, Manitoba, Pathfinders, Trailers, The Rangers, Soul Winners, New Era, W. N. (Who Next), Pilgrims, Twentieth Century, We Boys, Knights of Baraca, Tri Mu's (three M's—Morals, Mind, Muscle), Fraternity, Veritas, The Regulars, Friendly Volunteers, Oxford, Collegiate, Onward, Overcomers, Tower, Philo Christos, Truth Seekers, Agoga, King's Sons, Sentinel, Vires, Defenders, Moody, Sons of Luther, Sons of Aaron, Win One, Victors, Loyal Sons, The J. O. C. (Jesus Our Companion).

FOR WOMEN'S CLASSES: Advance, Besai, Amica Veritas, Crusaders, Amity, Builders, Steadfast, Daughters of Wesley, Delta Epsilon, Whosoever, Phi Delta, Merry Workers, Philathea, Daughters of Zion, Priscillas, True Blue, Bible Searchers, Dorcas, Helping Hand, Century, Queen Esther, Faith, Protheon (For God).

FOR MIXED CLASSES: Unity, Mizpah, Excelsior, Willing Workers, Burden Bearers, King's Command, Progressive, Berea, Philomathean, Conquest, Busy People, Boethian (Helpful), Friendship, Altruist.

Most of the names for mixed classes could be appropriately given to either men's classes or women's classes.

A class motto will do much to keep the chief purpose of the class in mind. It has also proven a great help in realizing that purpose. The motto should therefore be carefully chosen. The following have been adopted by different classes: "We're in the King's Business"; "The Other Fellow"; "We Do Things"; "For Christ and His Kingdom"; "The World for Christ"; "Every Man Up"; "The World Is Our Field"; "Search the Scriptures"; "To Serve"; "The Best Ever"; "We Mean Business"; "A Square Deal"; "Bring a Brother"; "Win One"; "Quit you like men, be strong" (I Cor. 16:13); "I can do all things in him that strengtheneth me" (Phil. 4:13); "Help whoever, whenever you can; man forever needs aid from man."

Class Pins and Emblems.—It is not necessary to discuss at any length the value of class pins or emblems. Their general use by numerous organizations gives evidence of this value. They serve as a means of introducing one to another, thus encouraging the class spirit; they are also valuable as a means of advertising the class and its work. Again, they frequently cause outsiders to inquire

as to their meaning, and this opens the way for a personal invitation to attend the class.

The International Association, realizing the value of an emblem, has adopted a small red pin with a pure white center as the emblem representing the general organized adult Bible class movement. Its significance is, "There is no purity of life without sacrifice and no cleansing from sin without the shedding of blood." Heb. 9:22. This emblem may be worn by any class, and will not conflict with their own class pin. Their class name or initials may be printed upon this emblem. It has proven a means of introducing members of various classes who might meet as they travel, and it is serving the purpose of generally advertising the adult Bible class movement. It is also becoming a continent-wide bond of fellowship between the Bible classes of all forms of class organization and of all denominations.

IV

THE CLASS CONSTITUTION

The advantages of a constitution are at least threefold. It sets forth clearly the plan of class organization; it serves as a guide to newly elected officers and committees; it gives permanency to the class policy and plans. The fact that some few classes have been able to do successful work without adopting a constitution merely helps to prove the rule by the exceptions. Even in these few classes they have doubtless a well-fixed policy which is a sort of unwritten constitution.

A few general observations may be made concerning a class constitution. It should be brief and simple; it should be general and give such latitude as will permit the class to meet new conditions which may arise without too frequently having to change the constitution.

In preparing the suggestive constitution which follows, constitutions of many of the most successful classes of the country, village, town and city were collected and carefully studied. This constitution was then written and submitted to most experienced leaders, both through correspondence and through personal conference. The changes suggested by these leaders were incorporated, a new draft was made and it was resubmitted for review. It was then adopted by the Adult Division Committee of the International Sunday-School

Association. It is urged, however, that all classes adapt before they adopt.

ARTICLE I—NAME

This class shall be called.....
of the.....Sunday school, of.....

ARTICLE II—OBJECT

The object of the class shall be Bible study, soul-winning, Christian culture, mutual helpfulness and the extension of Christ's kingdom throughout the world.

ARTICLE III—MEMBERSHIP

Any (man, woman, person) twenty years of age or over may become a member by attending the class and signifying a desire to join.

ARTICLE IV—OFFICERS

The officers shall consist of a teacher, president, vice president, secretary and treasurer, who shall be elected annually by ballot and shall hold office until the next annual meeting after their election, or until their successors are chosen. (Where the church provides for the election of the teacher the church authority should be recognized.)

ARTICLE V—COMMITTEES

The following standing committees shall be appointed: Membership, Devotional-Missionary, Social and such others as the work of the class shall demand. The officers of the class and the chairmen

of all standing committees shall compose an Executive Committee. The pastor of the church and the superintendent of the Sunday school are ex-officio members of the Executive Committee.

ARTICLE VI—MEETINGS

The class shall meet every Sunday for Bible study at.....(hour) in connection with the Sunday school. Business meetings shall be held at.....(hour) on the first.....day of each (month, quarter). Special meetings may be called at any time by the president, teacher or any five members of the class, by giving notice to the class the Sunday previous to the proposed meeting. One fourth of the enrolled membership shall constitute a quorum for the transaction of business.

ARTICLE VII—DUTIES OF OFFICERS AND COMMITTEES

SEC. 1. The teacher shall have charge of the lesson, and shall be ex-officio member of all committees. Officers and committees must consult with the teacher on all subjects pertaining to the class work, and all committee appointments must have his approval.

SEC. 2. The president shall preside on Sunday and at all meetings of the class, and shall be the general executive officer. The president shall be chairman of the Executive Committee, and ex-officio member of all committees.

SEC. 3. The vice president shall, in the absence of the president, perform the duties belonging to

the president's office, and shall render such other assistance as may be required by the president.

SEC. 4. The secretary shall have charge of the records of the class, keep the minutes of all business meetings, and shall make all announcements. He shall make a record of the attendance of the members each Sunday, and report the same to the class and to the secretary of the Sunday school, as required.

SEC. 5. The treasurer shall have charge of all the moneys and shall pay them out as directed by the class, in harmony with the rules of the Sunday school. He shall report to the class as often as required and also to the treasurer of the school each Sunday.

SEC. 6. The Executive Committee shall have general supervision of all the class work. They shall devise ways and means of advancing the interests of the class and of increasing its attendance.

SEC. 7. The Membership Committee shall be responsible for securing new members, looking up absentees and the visitation of the sick. In the performance of their work they are responsible for devising methods and plans, and may call upon any member of the class for assistance.

SEC. 8. The Devotional-Missionary Committee shall be responsible for the spiritual welfare and work of the class.

SEC. 9. The Social Committee is responsible for greeting, welcoming and introducing new members and visitors. They shall also provide such socials and entertainments as the class may approve.

ARTICLE VIII—AMENDMENTS

This constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present. Any motion to amend must lie on the table at least one month before final action is taken.

BY-LAWS

It seems impracticable to suggest by-laws because of the varied conditions in the different parts of the field. As the class work progresses it will be found necessary to enact rules concerning class management, benevolence, athletics, etc.

V

DUTIES OF CLASS OFFICERS AND COMMITTEES

OFFICERS

The teacher is the chief officer of the class. He should be considered an ex-officio member of all committees, and no appointments should be made without his approval. His sympathies should be broad enough to enable him to be interested in all the class activities. He should at the same time refuse to assume the responsibility for every activity, and avoid curtailing the initiative on the part of the class committees and other officers. His chief duty is to teach the word of God clearly, forcefully and helpfully. In this service he should seek to interest all in an individual study of the Bible. He should, so far as possible, himself use the Bible in class, and encourage its use on the part of others. He should constantly seek the conversion of the unconverted. He should not be satisfied with seed-sowing, but should be ever ready to thrust in the sickle and reap the golden harvest. If the teacher is not zealous and wise in the work of soul-winning it will be difficult for the class to develop an evangelistic spirit.

The teacher should do all kinds of pastoral work, such as visiting the sick, counseling those in need of a personal friend, comforting those in trouble and standing ready to assist in all class enterprises. It

is his peculiar duty to see that the social, intellectual and spiritual interests of the class are kept in proper poise. If he finds that the social life is becoming uppermost and overshadowing the spiritual, then he should bend every energy to the spiritual work of the class and thus bring the work to its proper balance.

The president is the chief executive officer of the class. Like the teacher, he should be an ex-officio member of every committee. He should be responsible for the appointment of the chairmen of the various committees. He should make a special study of each member in the class with the intent of discovering his talents and properly using them in an aggressive and united class work. He should constantly study the needs of the church, the Sunday school, the community and the world, with the purpose of properly regulating the work of the class to meet these needs. He should be wise, intelligent and aggressive in his endeavor to widen the field of the class activities. He should see that all officers and committees do the work assigned to them. Whenever practicable he should meet with the class committees and thus keep informed as to what is being done and assist each committee to do the best work. He should be the teacher's chief counselor and supporter. He should preside at all business meetings of the class and during the class session on Sunday. He is responsible for the transaction of all class business in a thoroughly business-like way. So far as possible he should see that all matters of business are cared for at the regular

class business meetings, and that those items which must be cared for on Sunday do not trespass on the teaching period.

The secretary is to the class what the secretary of state is to the government. It is within his province to furnish information that will guide the policies of the class and make effective the work of all other officers. He is responsible for all records and reports.

His records must be accurate or they will be without value; they must be kept in permanent form or the experience of the class will be lost to the work of the future. He should keep a complete record of all business meetings as well as of the Sunday sessions, of all class socials and class meetings of any kind, including copy of any printed program, advertising material, etc. He should keep a record of all committees and carefully file copies of their reports. An individual record of each member of the class is of great value. This record should include attendance and any other facts which will help the class to realize the ideals toward which it is working. He should have a follow-up plan and insist that no member's name be dropped from the roll until every effort has been put forth to reclaim him. He should give letters of introduction, in the name of the class, to any member who may move to another place, and whenever possible write a letter to some class located in the place to which the member has removed. A biographical record has been found most helpful and interesting by those who have kept it faith-

fully. This plan gives to each member a page in the "Class Journal" and the secretary records the important events in his or her life, such as the different offices held in the class, school or church, and events which closely touch the life in either business or home. This record may be kept, not only during the active membership in the class, but throughout the years. Many classes have adopted the motto, "Once a member, always a member," and the secretary writes at least annually to all absent members. When answers are received a record may be made of the most interesting events in the biographical journal. A map may be prepared for the classroom showing the different places in which former members of the class are living.

The secretary's reports should be made weekly, quarterly and annually. Comparative reports are helpful and stimulating. The annual report should be printed, if possible, and should give a detailed statement of the work of the year compared with previous years. The secretary should regularly furnish to the various committees and class officers such information as will enable them to do their work most effectively. As the membership of the class grows and the work of the secretary necessarily increases, it will be found needful to appoint assistant secretaries and divide the work.

The secretary's records and reports should be made without confusion to the class or without trespassing upon the time devoted to the teaching of the lesson.

The treasurer is the chief officer in providing funds for the class. He is more than a banker. He should, of course, conscientiously care for all funds received and make report whenever required by the class or school, probably weekly, quarterly and annually. His annual report to the school should give a detailed account of all moneys received and expended. He should insist that this report be audited in a businesslike way. If at all practicable, this report should be printed. He should become thoroughly familiar with the various benevolences of the class and church and seek to interest each member of the class in some one of these benevolences. Like the secretary, the treasurer should keep accurate and permanent records, and his work should be done without confusion to the class or infringement upon the study period.

COMMITTEES

The size of the class will largely determine the number of committees to be appointed and the duties to be assigned to each. The experiences of successful classes would seem to indicate, however, that the best life of the class demands three kinds of activities: those relating to the membership of the class, those relating to the social life of the class and those relating to the spiritual life of the class. It is therefore important that, at the very beginning of the organization, at least three committees should be appointed to care for these three kinds of activities. As the class grows the duties

of these committees will increase and the work will need to be divided. This will necessitate the appointment of various other committees, and under these three general heads of activities the following additional committees may be named:

MEMBERSHIP. Attendance; Visiting, Lookout, Advertising; Classroom; Ways and Means, etc.

SOCIAL. Reception; Literary; Music; Athletic; Flower, etc.

DEVOTIONAL-MISSIONARY. Prayer-Meeting; Evangelistic; Missionary; Temperance; Employment, etc.

Two general committees should be appointed, the Executive, and the Ways and Means, or Finance, committees.

The Executive Committee should consist of the chairmen of all standing committees, together with the teacher and class officers. The president of the class should be chairman ex-officio. The pastor of the church and the superintendent of the Sunday school should be members ex-officio. This committee should have general supervision of all class activities and plans of work.

The Finance Committee, aided by the treasurer, should provide funds for class work, interest the class in various benevolences and assume responsibility for providing ways and means for all class enterprises. In the discharge of their duties they should exercise great care that those who are not able to give liberally should not be made to feel that they are unwelcome because they cannot give more largely.

VI

CLASS MEETINGS

THE SUNDAY SESSION

It would be impracticable and unwise to attempt to suggest a model class program, but a few general observations may be made concerning it. It should be varied; it should be carefully prepared; it should include at least four elements: worship, instruction, fellowship and business. These should be introduced in proper proportion and in true relation to the chief purpose of a Bible class. We will therefore study the class session under these four divisions:

Worship.—There can be but little real, effective teaching unless there prevails in the class the true devotional spirit. The prayers should be made to include all special needs. Requests for prayers should be encouraged; the sick should be mentioned and the absentees remembered. One teacher, in speaking of this matter, says: “Names are mentioned only when it is proper to do so. There is such a thing as ecclesiastical cruelty.”

Good gospel singing is a great help in the development of a devotional atmosphere and is also a divinely appointed means for the expression of thanksgiving and praise. If the class has a room of its own, a class orchestra is a help; special music may be introduced, but congregational sing-

ing is the best for enlisting the interest of all. A class song, written specially for the class or chosen by the class, is sometimes helpful. All songs should be chosen carefully; in making the selections both the day's lesson and the special needs of the class should be kept in mind.

Whenever possible this service of worship should be held, at least in part, with the Sunday school. The first part of the opening service in any Sunday school can be made interesting and helpful to both old and young. The mingling of the voices of the boys and girls with those of the men and women will greatly aid in increasing the true spirit of worship, and will also introduce the home atmosphere. Unless the school can meet for a longer period than one and one quarter hours, this opening service should rarely exceed fifteen minutes. Every adult class should have at least from thirty-five to forty-five minutes for the study of the lesson and its own class work.

Instruction.—Bible study is the chief work of the class hour. At least thirty minutes should be devoted to this purpose; nothing should be permitted to crowd or interrupt it. Current events, no matter how interesting, should not be introduced to the exclusion of a careful study of God's word. If it is the desire to interest the class in missions, teach the word, for it contains the inspiration and authority for missions; if it is desired to interest the class and enlist them in the issues of municipal and national life, teach the word, for

it contains the doctrines which will give to all men the wisdom and courage needed to solve every civil and social problem. It is most significant that, at the end of a generation of teaching temperance in the Sunday schools, the nation is having a great temperance awakening.

Therefore the very heart of the Bible class is the thirty or forty minutes devoted to the teaching service. Plans for this period are accordingly of vital importance. Every member of the class should be encouraged to bring his or her own Bible, but every class should have Bibles of its own for the use of those who do not bring them. This is almost, if not altogether, imperative if real Bible study is to be secured.

There are three ways to use the Bible practically every Sunday, viz.: By concert reading of the day's lesson, by the reading of reference texts and by Bible marking. There is no better preparation for earnest Bible study, and no better way of introducing lesson discussion than to have the entire class read the exact Bible words. Again, there are many who need this exercise as a help in learning how to use their Bibles.

There are a variety of methods for conducting the concert reading. One of the most helpful is for the leader to read the lesson in questions, the class to read the answers. Matt. 25:14, 15, could be read as follows:

TEACHER.—“For the kingdom of heaven is as a man going” where?

CLASS.—“Into another country.”

TEACHER.—“Who called his own servants, and delivered unto them” what?

CLASS.—“His goods.”

TEACHER.—“And unto one he gave” how much?

CLASS.—“Five talents.”

TEACHER.—“To another”?

CLASS.—“Two.”

TEACHER.—“To another”?

CLASS.—“One.”

TEACHER.—“To each according to” what?

CLASS.—“His several ability.”

There are few, if any, lessons which do not yield easily to this method of reading.

There is no better commentary upon the Scriptures than the Scripture itself. The wise use of reference texts is therefore of great value. It is well to give out these texts at the opening of the lesson hour, and then call for them as they are needed.

Of course only the simplest methods of Bible marking can be used in the average Bible class. Brief outlines, which can be copied in the Bible margin, may be placed on the blackboard, or the suggestion may be made that certain words are “key” words, and might be underlined.

Among the various methods of teaching the lesson, the discussion method is by far the most popular. The lecture method is valuable, but, if used exclusively, does not secure the active participation of the class. The story method very profitably supplements, and strongly enforces, the lesson. The question method is the most valuable, as it is the one which will most surely secure les-

son discussion. Two suggestions may be made as to the use of questions in adult classes. (1) Ask the questions of the entire class, permitting volunteers to answer them. Many will be frightened away if they think they will be asked questions. (2) Ask questions that awaken thought, rather than those that test the memory. For instance, in the lesson on "The Talents," the following is the sort of question that will awaken discussion, "Why did the 'one talent' servant hide his talent in the earth?"

There is some peril in the discussion method, as there are those who like to do all the talking, and will sometimes precipitate an argument that is not only undesirable, but positively hurtful. A wise teacher can easily avoid this peril, however. A difficult question propounded to those who like to argue will often stop the argument, or a question on some other phase of the lesson will usually divert the discussion into other channels and prevent argument. To prohibit all lesson discussion is far worse than to run the risk of an occasional disagreeable argument.

The most successful classes are those which study the word of God in a practical, evangelistic manner. The average man believes the Bible to be the word of God, but he needs to know its truths better and to have them helpfully applied to his everyday life. The human heart is like the sea, never at rest yet constantly seeking rest. In the midst of the storm there is ever the still, small voice saying, "Peace, be still." It is to him that every weary

heart needs to be directed. The Spirit led Philip into the desert to meet the eunuch, "and Philip ran to him, and heard him reading Isaiah the prophet, . . . And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus." The great need and desire of everyone, whether recognized or not, is to see and know Jesus as a personal Saviour and Friend. The Bible class that studies the word of God in such a way as to reveal him will continue to grow and be an ever-increasing blessing to the world.

The following class calendar for the first quarter of 1910, issued by the Busy People's Bible Class of the First Methodist Episcopal Sunday School, Xenia, Ohio, illustrates the fact that there are many methods that may be used in making the lessons interesting:

A DOZEN WAYS OF TEACHING THE LESSON

1. The Sermon Way.
Jan. 2. John the Baptist's Text.
2. The Doctrinal Method.
Jan. 9. Temptation and Sin.
3. The Manual Work Method.
Jan. 16. Fishers of Men.
4. The Blackboard Method.
Jan. 23. The Beatitudes.
5. The Question Method.
Jan. 30. Some Laws of the Kingdom.
6. The Old Way, "verse by verse."
Feb. 6. The Lord's Prayer.
7. Teaching by Parables.
Feb. 13. The Kingdom First!

8. The Unusual or Spectacular Way.
Feb. 20. The Golden Rule.
9. The Class Teaching Itself.
Feb. 27. What Is a Genuine Christian?
(Answers first, from the Bible.)
10. The Topical Method.
March 6. Jesus the Healer.
11. The Story with Its Moral.
March 13. Two Mighty Works.
12. The Lecture Method.
March 20. Jesus' Attitude Toward the Sinner.
March 27. Class discussion of the lessons for the
quarter. Members voting on the method of
teaching each liked best.

Fellowship.—A few minutes should always be given to welcoming the stranger and to introducing new members. The opening of the class session is the best time for this. New members should be formally introduced. Sometimes the new member is asked to rise when introduced to the class, while a member near by extends the class greeting and welcome. The entire class may stand during this service. A word of welcome should be spoken to the visitors by the chairman of the Reception Committee, who in a moment can announce their names, addresses and the classes they represent, if they come from other Bible classes. At the close of the session a short time should be allowed to give the members the opportunity of greeting one another. Every member should be encouraged to select some one he does not know, introduce himself and seek to make the visitor or new member feel at home.

Business.—The business of the class should be transacted as far as possible outside of the Sunday session. There are five items of business, however, which it is always necessary to care for on Sunday: the class records, reports, offering, announcements and distribution of supplies. These should be cared for with dispatch, in a businesslike way, so that they do not hinder the work of the day nor trespass upon the teaching period.

Business Meetings.—All officers and members of special committees should be expected to attend regularly the business meetings, and all members of the class should be earnestly invited. The business meetings should be held possibly once a month. They should be held at stated times, that the officers may plan their other engagements so as to be present. The best place for these meetings is the classroom. If the class has no special room, then a cozy church parlor or the home of some member may be used. These meetings should open and close promptly; any other policy will decrease the interest and destroy their usefulness. All meetings should run on schedule time; they should have and faithfully follow an order of business; they should provide for a review of old plans and methods and the discussion of how to improve them; they should give opportunity for the presentation of new plans and methods of work. This discussion of methods may be stimulated by inviting some one to make an address or read a paper on some phase of class work or report the work

of some conference, convention or other class. All business meetings should provide for reports of all standing and special committees. Last, but not least, they should be places of prayer. One of the greatest business meetings ever held in the history of the church was held in Jerusalem on the day of Pentecost: "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

When the business meetings of the class are characterized by this spirit of prayer, there need be no fear that the plans made will not be wise ones and blessed of God.

Meetings of committees should be called by the various chairmen as often as the work may demand. The work of the special committees is faithfully to carry out definite instructions given by the Executive Committee, to consider and plan for the improvement of their work, to bring recommendations to the general committee and to make a full report of their work at each business meeting. So far as practicable all reports and recommendations made to the Executive Committee or to the class should be submitted in writing.

VII

CLASS ACTIVITIES

The activities of an adult Bible class are of great value.

1. They Interest Men and Women.—No one enjoys membership in a society that does nothing. There are fewer deserters from the army in time of war than in time of peace. The most difficult games are the most popular ones. Many additional evidences could be cited which reveal clearly that the service appeal is the strongest appeal to both men and women.

2. They Intensify Bible Study.—As manual labor increases a man's appetite for bodily food, so Christian work increases his hunger for a knowledge of God's truth. Harvest hands need no artificial stimulus for a physical appetite; likewise toilers for God do not have to hunt for spiritual appetite. Many a man cries for better food, when he really needs more exercise.

3. They Deepen the Prayer Life.—Prayer to the soul is like breath to the body, essential to life. The man who works regularly will breathe deeply and well; likewise the soul that engages in systematic Christian service will develop a healthy prayer life. The spirit of prayer will therefore

pervade the life of the Bible class whose members are busy doing real things for God.

4. They Provide an Opportunity for an Expression of the Impressions Received from Bible Study.—To teach the truth of God without leading those who are taught unto practical obedience is to do them harm. Impression without expression always means spiritual loss, while impression resulting in expression means character. The Bible is not merely to be studied devotionally; it is also to be obeyed.

It would be impossible to outline definitely suitable activities for every adult Bible class. Local conditions in the various parts of the field will largely determine the most helpful activities. However, some general observations may be made:

1. They Should Be Numerous and Varied.—Seldom, perhaps never, will one kind of work enlist the sympathies of every member of any class. Each kind of worthy work will naturally awaken new interest and enlist new workers.

2. They Should Be Rightly Related to the School, the Church and the Community.—Two questions greet us on every hand: "Where shall we find the workers?" "What shall we ask them to do?" The first question is asked when new phases of Christian work are being presented, and the second when the advantages of Christian activity are being urged for adult Bible classes. A field of corn that needs cultivating and boys that need

to be put to work make a fine combination when they are properly related one to the other. Otherwise both the field of corn and the boys must suffer. It is just as true of the adult Bible class and the community. Every community has its needs and the adult Bible class should help to meet them

3. They Should Be Wisely and Thoroughly Distributed.—It is a serious mistake, and one easily made, to assign too many duties to one person or to one committee. An adequate, suitable service should be found for every member of the class. This can be done if the leaders of the class make it their fixed determination to do so. Because some member fails to do well one assigned task is not final evidence that he will continue to fail if given a work better adapted to his taste and ability.

4. They Should Be Properly Proportioned.—Many men are found with an ambition to be brilliant, but only a few are found with an ambition to be sensible as well as brilliant; yet the men who are successful through a long period of years are those who are well poised. This is just as true of the classes which have long and successful histories. There are those who keep the various activities so proportioned that the whole work of the class never suffers because of any one particular kind of work. Such a class may not dazzle with its brilliant success at any particular time in its history, but its work will be cumulative, effective and permanent.

5. They Should Be Regular and Worth While.

—It is a spirit, not a spasm, of service that is valuable. This spirit cannot be secured except through the adoption of a program of real and helpful service.

Any attempt to classify the activities of an adult Bible class must be arbitrary and somewhat unsatisfactory. Nevertheless, such an attempt is necessary in their study and in planning for their wise development and direction. A study of many of the most successful classes reveals the fact that in every case there are at least three kinds of activities, namely, those which relate to the membership of the class, those which provide a social life for the class and those which develop a devotional life in the class.

MEMBERSHIP

Every class should conduct a constant and systematic campaign to build up and maintain its membership. In no other way can it succeed in fulfilling the Great Commission. In conducting this campaign the following plans and methods are suggested:

1. A Prospective Membership List.—Each class should have a carefully selected list of names, furnished by the members of the class aided by the officers and members of other departments of the school. These prospective members should be invited to all special occasions like Rally Day, the Christmas and Easter services and the annual class

banquet. In this way many may be induced to join the class and become regular attendants upon its services.

2. A Visitors' Record.—The names and addresses of all visitors should be carefully secured. It has been found helpful to write to each visitor before the Monday night following his visit to the class, expressing the pleasure of the class at his visit and inviting him to come again. This letter may be signed by the teacher, the president, the secretary, any two or all three of them. The names of the visitors should be handed to the Visiting Committee, who should call upon them before the end of the week. If they are residents of the community and not attendants at any other school, they should receive a cordial invitation to become members of the class. If they do not join the class at once, their names should be added to the prospective membership list.

3. Advertise the Class and Its Work.—Anyone may discover the need of advertising by taking the trouble any Sunday, on his way to the class, to ask the strangers he meets directions for reaching his own church. If they do not know the location of the church or the class, how much less would they know about the work of the class. Among the methods of advertising may be mentioned letterheads, calling cards, post cards, invitation cards, printed programs for special days, notices in church and secular papers, bulletins,

class calendars, blotters and class papers. The class name, motto and emblem should appear in all advertising, also the time and place of meeting.

4. Personal Invitations.—There is no better method of securing new members than the old-fashioned one of going out after them and bringing them in. Two suggestions are offered in this regard: first, go after them one at a time; and second, go after them systematically. The failure of a great many classes in building up their membership may be ascribed to the fact that they are always talking of the masses to be reached, and fail to seek out any individual and bring him into the class. Oftentimes, too, the failure may be ascribed to the fact that one or two visits are made and the workers become discouraged and the work is not followed up. In business life men are not so easily discouraged. Mr. W. C. Hall, president of the Indiana Sunday-School Association, tells of visiting a certain publishing house once every sixty days for five years without having been able to make a single sale. On the thirtieth visit he sold a carload of paper, and shortly afterwards this house began to make all its purchases of the house he represented, and continued to do so for many years after he had ceased to visit them. Similar perseverance will be found a virtue in winning men to the Bible class.

5. Be Persistent in Reclaiming Absentees.—A good business man does not easily surrender a good customer, and a successful class will not easily

take from its membership roll the name of one who has been a member of the class. Every effort should be put forth to bring back an absentee. Personal letters have been found helpful, but personal visits much more so. In this connection it might be said an ounce of prevention is worth a pound of cure. The Membership Committee should be quick to observe the loss of interest on the part of any member, find the cause of it and seek to remove promptly the same before the member has entirely lost interest and drifted away. Often members are lost to the Bible class on account of real difficulties which, for a time at least, prevent their regular attendance. This is especially true where they are required to work on Sunday. Whenever this condition arises the class should do its utmost to remove the difficulty, and where this is impossible, seek to transfer such names to the Home Department of the school, that they may be followed up and their interest in Bible study maintained. This will usually insure their return to the class immediately upon the removal of the difficulty. In this work, patience and persistence are of the greatest value. A leader of one of the most successful adult classes was asked recently, "Do you retain a man as a member of your class if he comes only once a year?" "Yes," he replied. Then he was asked, "Does this not greatly reduce your average attendance?" "Well," said he, "I presume it does, but we are not working so much for average attendance as we are for men; and if a man comes but once a year he may be led

to Christ on that day, or at least receive encouragement and help in living a better life."

6. Once a Member, Always a Member.—Many classes keep in touch with those members who have been called to other fields of labor. This does much to increase the value of class membership. It practically insures that those who leave the class will unite with other classes. It strengthens the bond of fellowship; it increases the interest of the class in the Christian work of other parts of the world and helps the cause of Bible study in many other ways. This plan can be maintained only through a faithful and systematic correspondence.

The plan of having three classes of members is suggested, viz.: attending members, or those who are expected to be present regularly; honor members, or those who are teachers or officers in the Sunday school; and "away-from-home" members, or those who have moved to other places.

Mr. Frank L. Wood, teacher of the Wesleyan Class of the Western Avenue Methodist Episcopal Church, Chicago, says in regard to his plan for carrying on this work: "I have two file boxes, one for unanswered correspondence and one for letters which have been answered; the latter is alphabetically arranged. When I have twenty-five letters in the 'unanswered' file, I dictate replies to one of our four young women stenographers (these are volunteer workers, members of the class), making memoranda of the date of answer at the head of each letter. This is then placed in the 'answered'

file, and the previous letter from that member is destroyed. This leaves the last letter received from a member always on file. There is another filing case which is very sacred to me; it contains the last letters from those who have 'gone before.' ” The class which Mr. Wood teaches is thirty-two years old. Sixteen years ago it was reorganized, and since that time, out of a total enrollment of six hundred and fifty, the class has lost track of only twenty members.

SOCIAL

Men and women are social, and this side of their lives needs to be considered carefully and satisfied properly. Many young men and young women are left to find their own pleasures without the guidance or supervision of a Christian home or a Christian church. Often, against their better judgment, they drift into questionable amusements that lead them into an openly sinful life, all because of a lack of guidance at the proper time. The leisure time of young people is always the time of greatest peril. Unwholesome social alliances have caused the downfall of many an individual. On the contrary, wholesome social influences have brought happiness and prosperity to a great multitude. It is therefore evident that social life is not merely a means to an end. Christianity will not be universally triumphant until it dominates the play life, as well as the prayer life of the world. It is accordingly imperative that the church shall “go up and possess” this land of

social life. The Bible class is endowed with peculiar opportunities to help in this work. The following suggestions are offered:

1. Welcome all Visitors.—The most lonesome place in the world is in a crowd by oneself. It is easy for the members of the class to be so interested in visiting with each other that they will neglect to welcome the strangers. “Did you notice Mr. R—— to-day?” said the chairman of a social committee to his teacher at the close of the class session. “No,” replied the teacher, “but why?” “Oh,” said the chairman, “we certainly had a time making him feel at home.” The teacher went home happy because the Social Committee had so fully apprehended its work of making the visitor feel at home.

Members of an adult class should always remember that they are keeping house for God when in his church, and at least accord the same courtesy to the visitors there as they would accord a visitor in their own homes. However strong the desire may be to visit with one another, they should practice enough self-denial in this regard to make every visitor feel thoroughly welcome and at ease. Nothing that can be done will more incline a stranger to return to a class and become a member of it than a cordial welcome upon his first visit.

2. Introduce New Members.—A simple public service is suggested. The chairman of the Membership Committee, or other appointed officer, might—at the proper time—announce the names

and addresses of the new members. The president of the class might then introduce them and ask them to rise. When they respond to this request, the whole class should rise to receive them. This, or some other simple method, will serve to make known the names of new members, and contribute toward cordial introductions at the close of the class session. It is fatal, however, to be over-cordial on the Sunday a new member joins the class, and forget him the following Sunday. Cliques should be unknown in an adult Bible class. The friendship circle should easily widen so as to include every new member in its Christian fellowship.

3. Hold Class Socials.—Two principles seem to be fundamental to a successful class social. First, they should be helpful to others than class members, and second, they should be educational as well as humorous. There are nearly always those who can be invited to any class social. A reception might be given to a visiting missionary or other guest; the students of some school or college might be invited, especially if they board in the vicinity of the place at which the class meets; or other persons may be found who would enjoy a pleasant social gathering. It might be well to have a class social occasionally, to which a "ticket of admission" is given some person not a member of the class. It is easy to make the social educational by introducing music, discussion of some current topic, or some literary feature.

The number of socials a class should hold is difficult to determine. So much depends upon the number of adult classes in the school and the general social life of the church and community. Four socials a year are suggested, one of these to be the annual class supper or banquet.

4. Hold an Annual Class Banquet.—By careful and thoughtful planning, this may be made a most delightful and profitable function in the life of the class. It may become to the class what commencement is to the college. As a help in making it such the following suggestions are offered: (1) Plan to have it at a regular time each year. This will eventually win for the class the “right of way,” and avoid conflict with other events. (2) Invite all those who have been members of the class, no matter in what part of the world they may be living. The invitations should be sent out long enough in advance so that all who wish to come may have time enough to plan to do so. The invitation should ask for messages from all those who cannot attend. (3) Invite all prospective members. There are few, if any, better opportunities to win them as class members. (4) Do not practice extravagance, but provide a good meal, and decorate beautifully the table and banquet room. Combinations of the adult Bible class colors, red and white, produce a fine effect. (5) Prepare a program as good as a college or high school commencement. Nothing is too good for an adult Bible class.

5. Class Debates.—There are a great many current topics of vital interest to the members of adult Bible classes. These should not displace the study of the regular lesson on Sunday, but their study may be most profitably introduced through a series of class debates. This will give opportunity for the discussion of these most helpful and interesting themes, and it will also prove a means of intellectual development greatly appreciated, especially by young men.

A topic of special interest may be selected for debate by the members of different classes of the same community or city. The winners of the different classes may be brought together until some one class wins the honors of the season. In some places these debates have been exceedingly helpful in the education of young men and women, as well as a means of interesting them in higher and better things.

One class reports the organization of a complete city council and the election of a mayor. They meet regularly for the discussion of all city problems and have appropriated millions of dollars for the improvement of parks and public buildings, and other public utilities. This plan necessarily leads to a close study of parliamentary law as well as of the particular problems which confront their municipal life.

6. Lecture Courses.—It is entirely within the province of an adult Bible class to plan for a series of most entertaining and interesting lectures. One

men's class has been quite successful in arranging lectures for the boys of the Intermediate Department. Still others provide musical and literary entertainments to which all members of the church and community are invited. This is not only a means of developing the social life, but, if properly conducted, it is a means of advertising the church and bringing many into its membership.

7. Athletics.—Once the world had complete control of all athletic amusements that helped or interested young people. The adult Bible class may do much to regain for the church that which has been from the beginning its rightful heritage.

Among the forms of athletics which have been found helpful and are being largely used throughout the country by adult Bible classes and other forms of Christian organizations are: baseball, tennis, basket ball, indoor ball, hockey, bowling, etc. It has been found necessary, however, in the use of athletics to have a few carefully prepared rules which should always be rigidly enforced. In Chicago, where Sunday-school athletic work has been so successfully developed, the following rules have been adopted:

Any individual desiring to represent his or her Sunday school in individual or team contests must have been a member of the school from which he registers for a period of one month previous to making application.

Said application must be in writing and accompanied by a registration fee of twenty-five cents.

Said application must bear the indorsement of the pastor or superintendent of the Sunday school.

Eligibility to represent a Sunday school can be maintained only by attendance through the entire session of the Sunday school, not less than two Sundays each month.

Application or registration in this association shall be considered to indicate a willingness to abide strictly by the rules which govern this association.

The use of tobacco, intoxicating liquor, obscene or profane language by any of the contestants in any event under the jurisdiction of this association, or the engaging in any kind of athletic sports on the Sabbath day, shall render at once such persons ineligible and subject to suspension by the Executive Committee.

8. Reading Room.—Whenever a church has a room that can be devoted to this purpose it has been found exceedingly helpful to have it fitted up and always open for the use of young men. It should be furnished with pictures, maps, mottoes, comfortable chairs, desk, writing material, books, magazines, papers, games of various kinds, telephone; anything, in fact, that would make the room attractive to young men. This may be the same room that is used for class purposes on Sunday.

DEVOTIONAL-MISSIONARY

Christian character not only finds its best expression in Christian conduct, but its best development as well. The devotional life of the individual, likewise of the class, is wholly dependent upon the spiritual life. The chief goal of every adult Bible class should be the development of a deep, healthy, spiritual life upon the part of all of its members. If this is neglected, the class is in danger of becoming a mere social club, and this

means failure. "For what is a man profited, if he gain the whole world, and lose or forfeit his own life?" Again, every form of class activity depends for its success upon being permeated and dominated by a wholesome spiritual life. Food gives strength for exercise, and exercise gives appetite for food. Christian service, likewise, develops the spiritual life, and spiritual life gives strength for Christian service. This is why many forms of class activities are discussed under the general theme "Devotional-Missionary." Included under this general heading we may note the following:

1. Cultivate the Prayer Life.—Many of the most successful classes hold a prayer meeting regularly each Sunday morning. This is usually held just before the Sunday school or preaching service, and is simple, brief, but helpful. At this meeting the special needs of the church, the school, the community, the class and the members of the class should be remembered. The greatest informality should be observed, special requests for prayer should be encouraged, and everything possible should be done to make the meeting a spiritual uplift to those present. It is also well to hold special prayer services in the homes or rooms of class members. Many a young man or young woman may be helped through a difficult experience, or aided in resisting some temptation by such a service held in his or her room. Again, special prayer circles should be encouraged, viz.:

small groups covenanting together to pray regularly for specific things which they desire to see accomplished. Indeed every possible effort should be made to teach all the members of all our classes how to pray.

2. Devotional Services in the Class Session.—

These should be carefully and wisely planned, all the more so because the time is limited. When the Master was on earth he made the promise, "But the Comforter, even the Holy Spirit, he . . . shall teach you all things, and bring to your remembrance all that I said unto you." This promise should not only be remembered, but realized upon when we come to the study of God's word. The songs sung, the Scripture read or recited, as well as the prayers offered, should deepen the sense of dependence upon the Holy Spirit for guidance in the study of the lesson of the day. Special requests should be encouraged, and special needs should be remembered in the class prayers.

3. Encourage the Members of the Class to Attend the Regular Prayer Services of the Church.—

A record of those who do attend, carefully followed up by a word of commendation to those who go and a personal invitation to those who do not, will help. Some classes have found it well to meet in their classrooms and then go into the prayer meeting in a body. If a class is asked occasionally to be responsible for the prayer services, it will bring out some who would not otherwise go, and they may thus form the habit of coming regularly.

4. Seek Systematically to Secure the Attendance of All the Members of the Class at the Regular Preaching Services.—The Bible class session cannot and should not take the place of the public worship. A revival in this direction is greatly needed, and the Bible classes should set themselves the task of bringing it to pass.

5. Lead the Class Into a Program of Christian Service that Will Enlist the Best Ability of Each Member.—Every member a leader in some form of good work, and a “booster” of every kind of good work should be the goal of every class. When this goal is reached it will mean much to the spiritual life of the class. To guide the classes to a program of service that is sane and well proportioned, an International Standard of Service has been adopted. These are the six points of the standard:

1. **Increase.** An annual increase of membership of some per cent. This may be accomplished through the organization of other classes or the establishment of community extension classes.

2. **Bibles.** Bibles used in the classes.

3. **Missions.** A definite contribution to Missions.

4. **Training.** Representation in Teacher Training, Study Class or Reading Course, with a view to larger service.

5. **Soul Winning.** Personal Evangelism.

6. **Community Work.** Some other Definite Christian Work in the community.

Increase.—“Of the increase of his government and of peace there shall be no end.” Isa. 9 : 7. The immediate and imperative obligation resting upon every adult class is to win men and women to Bible

study and to Christ. The average membership of the classes receiving International Certificates of Recognition was, at the time of registration, a little less than thirty. This being true, most classes should increase their membership. Where classes cannot, or should not, increase their membership, provision is made that this point may be met by the organization of other classes. These may be community extension classes, organized in shops or factories, or classes organized in their own or other Sunday schools. The true devotional spirit includes a passion to win the world. A constant prayerful effort to win the world develops the devotional spirit.

Bibles Used in Class.—"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." II Tim. 3 : 16, 17. The men of deep spiritual life and power are the men who know God's word and whose lives are patterned after its standards. It should therefore be the constant purpose of every class to lead its members into an obedient knowledge of the Bible. The use of the Bible in the class will help to familiarize men with it, and encourage them to study it at home. The Pocket Testament League¹ has been found a valuable means of enlisting men and women in daily Bible

¹Send for full information to Room 129, Witherspoon Building, Philadelphia.

study. The daily readings are specially helpful to those using the International Uniform Lessons. The adult Bible class that is faithful to the Book, permitting nothing to become a substitute for it, allowing nothing to trespass upon the time for its study, and succeeding in interesting its members in a systematic home study, will be the class most full of life and spiritual power. The word is also the most attractive subject of study. Its storehouse of truth is exhaustless and its teachings are eternal. "The Bible is a perfect chart in which every exigency of the Christian mariner has been anticipated. Every rock, every sand bank, every shoal, every strand, every island, has been carefully noted down." Its study is a preparation for permanency.

Definite Contribution to Missions.—"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28 : 19, 20. The value of contributions to specific work is too well known to need demonstration. All such contributions should, of course, be made through the missionary board of the church to which the class belongs. There are many definite things to be done in mission fields, which can be supported by an annual contribution of from five or ten dollars up to the largest amount any class can afford to give. The letters, pictures

and news of the work that will come back to the class will increase the interest, enlarge the contributions and create within the class a missionary atmosphere that cannot otherwise be produced. The doing of missionary work is the finest sort of missionary education. Where the missionary spirit has been most healthfully introduced, there will always be found the highest spiritual and devotional life. The heart is the healthiest that sends pure, red blood to the extremities of the body; likewise, the adult class that sends the gospel to the ends of the earth will have the finest life. The definite contribution to missions, made by the class through the regular channels of its church, will become the leaven that will interest the entire class in world-wide Christian conquest.

Training.—The adult Bible classes are full of undiscovered and undeveloped talent. Teacher and officers alike should be alert to discover and train all who are capable of becoming leaders in the Master's work. The following methods have been found valuable:

Appoint one or more of the class each Sunday to act as supply teachers on the succeeding Sunday. This will be a help to the Sunday school, and in this way discovery will be made of the so-called "born" teachers.

Enlist as many of the class as possible in the reading of the books of the International Adult Bible Class Reading Course. From year to year the course is being revised and enlarged. A letter

addressed to any denominational publisher will bring information concerning names and prices of books.

Organize and conduct a mission study class.

When any member of an adult Bible class has been found who is willing to take a training course, he should be encouraged to enter a training class. He can still hold his membership in the adult class and continue to share in the social and service life.

Personal Evangelism.—"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3. "Every adult a member, and every member a Christian," should be the definite aim of every class. What shall it profit a class if it should gain the whole community to its membership and they be not led to accept Christ as a personal Saviour? The Devotional Committee should form themselves into a personal workers' band or secret service league, and meet regularly for conference and prayer for the unsaved of the class. They may meet with profit for a study of such books as "Taking Men Alive," and by study and practice become thoroughly equipped to assist in all kinds of evangelistic meetings, and for personal work everywhere. "He that winneth souls is wise."

SECRET SERVICE PLEDGE

1. I pledge to pray for the unconverted members of our Bible class every day at noon, or as soon thereafter as I remember this pledge.

2. I pledge to make a list of those to whom I will speak, and to work and pray for them.

3. I will meet the secret service members once a month and pray aloud with them, and do all in my power to help bring.....members to Christ within the next six months.

.....

Dated.....

Community Work.—"But be ye doers of the word, and not hearers only, deluding your own selves." James 1:22. A young man was asked by an old man if he had as much sense as a spider. Puzzled by the question, the young man asked that it be interpreted. "Well," said the old man, "a spider begins to spin its web in the fence corner where it lives." This is the obligation of every adult Bible class. The impulse that sends gifts to the Chinese abroad, and neglects the Chinese laundryman in the next block, is neither wholesome nor complete. The impulse that begins with the task at hand, and works out to the uttermost part of the earth is both wholesome and complete. The tasks which a class may undertake are almost innumerable.

The following may be suggestive:

Secure the attendance of the members of the class at the regular preaching services of the church. It will always be a blessing to the class and will be a great help to the church.

Encourage the members of the class to attend the mid-week prayer services.

Give hearty support to all regular church enter-

prises. The adult classes should be good “boosters.”

Help systematically to secure employment for the unemployed.

Visit and render needed help to the sick and the poor, both within and without the class membership.

Investigate and seek opportunity to help every public charity found to be worthy.

Discover and develop leaders for other Bible classes.

Study community conditions unfavorable to boy and girl life, and seek to remedy the same.

Endeavor to provide for the boys and girls of the community a wholesome play life.

Be the “big brothers” and “big sisters” to boys’ and girls’ Bible classes, by providing teachers for them when needed, and by helping them to an adequate equipment.

Organize and conduct community extension Bible classes in shops, factories and other industrial centers. The International Y. M. C. A. has a list of one hundred kinds of places where they are now conducting Bible classes. Every adult Bible class situated near an industrial center should have at least one community extension class.

Give to the Sunday school, and to the Sunday-school movement, hearty and intelligent support. The Sunday school is the chief agency of the church for religious education, and, as such, challenges the loyalty of every Christian and of every patriot.

VIII

INTER-CLASS ACTIVITIES

In every city, town and community there are common tasks which can be done effectively only by classes working coöperatively. Indeed there are many kinds of work which cannot be accomplished at all by classes working separately. "No man liveth unto himself"; likewise no adult class can live unto itself.

Whenever there are a sufficient number of organized adult Bible classes in a township, city or county, it is recommended that an Adult Bible Class Federation be formed. Experience has revealed three principles which are essential to large success.

1. The plan of organization should be simple and flexible.

2. The federation should be a definite part of the township, city or county association, bearing the same relation to it that the organized class bears to the Sunday school of which it is a part.

3. The membership of the federation should be comprised of organized classes only. Note: At the meeting of the International Executive Committee in August, 1909, it was voted to issue an Associate Adult Bible Class Certificate to Community Extension and Y. M. C. A. classes, which attained the international standard of organization, and yet

could not be definitely connected with any one Sunday school. This action was taken so that classes which could not become a part of some Sunday school might participate in the work of federations.

SUGGESTIVE CONSTITUTION

1. **Name.** This organization shall be known as the....
.....(County, City or District) Adult Bible Class Federation. It shall be auxiliary to the.....(County, City or District) Sunday-School Association.

2. **Object.** To unite all the organized Adult Bible Classes of.....(County, City or District) in an effort to improve and extend Adult Bible Class work, interest men and women in Bible study, enlist them in definite philanthropic, benevolent, evangelistic and missionary service.

3. **Motto.** "We're in the King's Business."

4. **Membership.** Any Adult Bible Class organized according to the International Standard and having received an International Certificate of Recognition is regarded as a member of this Federation and is entitled to representation in all conferences and to share in all privileges of the Federation. Sunday-school superintendents and pastors are ex-officio members.

5. **Officers.** The officers of this Federation shall consist of a President, a Vice President, a Secretary, a Treasurer and an Executive Committee. The Executive Committee shall be composed of the officers and..... other members, not more than one of whom shall be from any one Bible Class and not more than three of whom shall be of the same denomination. The President of the Federation, when chosen, shall become a member of the Executive Committee of the.....(County, City or District) Sunday-School Association. At least two members of the Committee shall be chosen by the Annual Con-

vention or the Executive Committee of said Association from their own Executive Committee.

6. Meetings. The annual meeting of the Federation shall be held in connection with the annual convention of the.....(County, City or District) Sunday-School Association. Each Bible Class in the Federation shall be entitled to.....delegates. The appointment of delegates shall be in writing, duly certified by the Superintendent of the Sunday school they represent. Special meetings may be called by the Executive Committee at any time the needs of the work may demand them.

FORMS OF ACTIVITY

1. Promote the Organization of Other Classes.
—The best work cannot be accomplished in any community until every church and Sunday school has its organized classes for men and women. Any class, working alone, can become a promoter of other classes, but the work can be more effectively done if it is carried on in an inter-church spirit, and through an inter-church organization. Teams can be organized to visit churches and conventions to present the work, leaflets can be distributed, correspondence conducted, conferences held and everything practicable done to advance the work. The aim of every federation should be at least one organized class for men and one for women in every church.

2. Improve and Strengthen the Classes Already Organized.—Classes are measured by deeds, not merely by numbers. If the adult Bible class work is to continue to prosper, it must continue to improve. The officers, teachers and committeemen

must be trained, and the wisest and best methods must be introduced. For this purpose the visitation of classes should be encouraged, and adult Bible class conferences held. The latter can often be planned most wisely as a section of a Sunday-school convention. Exhibits of programs, decorations, advertising and other printed matter have proven very helpful. Wherever an exhibit is given, samples of adult Bible class supplies issued by the Sunday-school publishers should always be included.

3. Collect Statistics, Make Reports and Keep Permanent Records of the Work of All Classes in the Federation.—In no other way is it possible for the community to know the exact facts concerning the progress of Bible study in the community.

4. Make Social Surveys of the Field Represented by the Federation.—“Face the facts” was one of the slogans of the Men and Religion Forward Movement. The adult Bible classes are especially qualified to conduct surveys and publish charts which will reveal facts necessary to be known, so that intelligent campaigns can be prosecuted successfully.

5. Inaugurate Plans for Class and Church Publicity.—There are many kinds of publicity which a group of classes can afford, which could not be afforded by any one class. In one city all the classes in the federation reported to the secretary on Sunday afternoon their attendance for that

day, and this information was given to the Monday papers. Again, the federation might use a section of the Saturday papers to advertise the Bible class work, and put in fine print the names of the classes participating.

6. Cultivate a Larger Christian Brotherhood.

—Our foes are common foes, and they are both strong and united. They will not be vanquished until all Christians learn to work together. They will not be able to work together until they know, understand and trust each other. Adult class parades, banquets and other fellowship meetings contribute much toward mutual acquaintance. That which does most to strengthen the brotherhood tie is brotherhood service. Men who have served in the ranks in behalf of a common cause are always comrades. The harder the service, the more severe the struggle, the stronger the comradeship.

7. Organize Community Extension Bible Classes.

—Thousands of men and women are prevented by economic and industrial conditions from attending the Bible classes meeting on Sunday. Many shops and factories are glad to open their doors and welcome the organization of Bible classes, to be conducted at the luncheon hour, either at noon or at midnight. The men and women in these industrial centers are usually glad to cooperate. Indeed, this is a most promising field for Christian work. While a community extension

class might be assigned to one organized class, yet the work must necessarily be carried on in the inter-church spirit, and should be directed by the federation.

8. Evangelistic Work.—Assist any general evangelistic campaign by helping to advertise it and providing trained personal workers; by winning to the Bible classes those who confess Christ and enlisting them in some definite Christian service. Union gospel meetings may be held Sunday afternoons, or at some other convenient time, in a suitable church or hall.

9. Home Visitation.—The organized classes have trained workers qualified to lead and make effective a home visitation canvass. They also have permanent organizations which will enable them to follow up the same and reap the results which should be harvested. The federation or department is peculiarly fitted to unite the classes in this work. It is only possible to locate “the last person” and definitely seek to win him to the Bible class and Christ by systematic coöperative effort.

10. Awaken a Larger and More Intelligent Interest in World-Wide Christian Conquest.—Tides will lift loads that machinery cannot lift. Missionary conferences may be held, the most up-to-date missionary methods introduced and many things done to increase the general missionary sentiment in the entire field.

11. Social Service.—No company of men can be equipped better to study the community conditions and to unite the forces of righteousness in remedying wrong conditions, than those men who compose the membership of our Bible classes. Already the forces of evil are beginning to feel the power of this Bible class host. In a number of cities the Bible classes have aided materially in driving out the licensed saloons, and have fought successfully other forms of social evil.

APPENDIX



When a member of the Wesleyan Bible Class of the Western Avenue Methodist Episcopal Church, Chicago, moves from the city, his name is retained on the class list and he is called an absent member. The class keeps in touch with absent members through correspondence. They are scattered through forty states and in three countries.

A map, a picture of which is here given, has been on the wall of the classroom for five years. Whenever a picture of the absent member can be secured it is reduced to postage-stamp size and placed on the map at his present location. When pictures cannot be secured the International Adult Bible Class emblem is used.

APPENDIX

PRINTED FORMS FOR ADULT BIBLE CLASSES

Live adult Bible classes take advantage of every opportunity to secure publicity. One of the most attractive exhibits at the Louisville Convention of the International Sunday-School Association in June, 1908, was the display of printed matter found useful by adult classes in attracting and holding men. A few forms are added to this manual, in the hope that some of them may prove suggestive.

Y ARE O WILL BE U
WANTED WELCOMED

TO THE

B A R A C A B I B L E C L A S S

OF EDENTON STREET METHODIST SUNDAY SCHOOL

An organized, self-governed class of young men, for Bible study and mutual help. Meets every Sunday morning at 9.30.

C O M E

JUST A MINUTE—

Where are you going Sunday? If you are a stranger, or have no other engagement, come and spend the afternoon with the fellows of the Baraca Class of Calvary Baptist Bible School. Good songs; a good lesson; and a hearty hand shake await you.

“THERE’S A PLACE FOR YOU.”

Mottoes for 1908:

Be regular in attendance
 Avoid harsh criticism—
 be lavish with praise
 Help whoever, wherever
 you can
 Man forever needs aid
 from man

The Brotherhood
 Class was organized
 by men from
 all walks of life
 who have the . . .


Push

in them to make
 this the greatest
 organization of the
 kind in the West.
 Men, come and
 help us. It will do
 you GOOD . . .

Our Aims:

To study the Bible
 To help, and foster Brotherhood among men
 To assist every department
 of church work

FROM  CLASS 23

This Invitation is for 

Not for some one older, nor younger, nor
 larger, nor smaller, not for the other
 fellow, nor the one with more
 time on his hands.

IT IS GIVEN EXPECTANTLY TO 

CENTENARY U. B. SUNDAY SCHOOL
 South Second Street, below Swatara, Steelton, Pa.



YOU



"A Sunday Well Spent
Brings a
Week of Content."

If You Are Not a Member of Another Class

YOU ARE INVITED

to join

THE FRIENDLY
YOUNG MEN'S BIBLE CLASS

of the

FIRST UNITED BRETHREN CHURCH

Corner Gilbert and Fairchild Streets
Danville, Illinois

A WIDE-AWAKE CLASS

Composed of Young Men, Married or Unmarried, between
the ages of 16 and 35 years

MEETS AT THE CHURCH

Every Sunday Morning at 9.45 o'clock

COME

A Cordial Welcome; a Good Seat; Good Singing; Modern-Day Scripture Teaching; Christian Fellowship. All are yours if you come.


My Dear Miss—

Your name has been given to me, that I might extend to you a cordial invitation to visit our Bible Class for Young Women which meets every Sunday at 12.10 p. m. in the First Presbyterian Church, Twelfth and Alder Streets. We have a number of musical clubs, we care for our sick, seek employment for any who may need our help, and we entertain socially. May I look for you next Sunday?

Very cordially yours,

MRS. R. K. WARREN

per Secretary.

YOU R Invited to  the

Men's New Movement
BIBLE CLASS

And see how it is conducted in a Twentieth Century Sunday school. All Men, good or bad, sixteen years and upwards, come enjoy the good music on the big pipe organ, and hear the Male Quartette in the most comfortable room in town.

Every Sunday at 2 p. m., after June 1st at 9.30 a. m.
Come and be one of us.

H. J. SANDERS, Teacher,
345 South Second Street



REV. E.A.G. BOSSLER, Pastor,
311 Walnut Street

Centenary U. B. Church, S. Second Street, below
Swatara, Steelton, Pa.

A very cordial invitation is extended you to visit

THE METROPOLITAN BIBLE CLASS

METROPOLITAN MEMORIAL M. E. CHURCH,
FOURTH AND C STREETS N. W., WASHINGTON, D. C.

SESSION EVERY SUNDAY MORNING AT 9.30

Should you desire to become a member, kindly fill out and
return this card to the Chairman of the Member-
ship Committee, Dr. S. Josephine Mace,
701 Twelfth Street N. W.

Name, _____

City Address, _____

Native State, _____ Date, _____

You are invited to visit our Young Women's Bible
Class, which meets in the auditorium of the church, at
12.10 p. m. Inspiring song service, led by a large violin
club.

Special talk by Mrs. R. K. Warren.

MEMBERSHIP CARD

PROF. POWELL'S SUNDAY SCHOOL CLASS



" Search the scriptures ; for in them ye think
ye have eternal life."

" Know the truth, and the truth shall make you
free."

" Come now, and let us reason together."

PLEDGE. I promise to attend regularly the sessions of the class unless unavoidably detained, and to do all I can to aid in making the class as helpful and profitable as possible. I shall try and secure at least one new member this year.

Name _____

Residence, Street _____ No. _____

Date of Membership _____

Recommended by _____

Assigned to _____ Division _____

Organized
Dec., 1907

CLASS SEVENTEEN

Number
Enrolled, 100

FIRST CHRISTIAN CHURCH

E. A. Cole, Teacher
N. M. Abbott, Pres.

WASHINGTON, PA.

Mrs. Etta Smith, Sec.
J. F. Bristol, Treas.

Dear _____:—We have missed you from our class and I send you this reminder and also desire to say we are now organized as an Adult Bible Class and desire to make ours the largest Adult Class in the County. Will you not return and help to that end?

We will expect to see you in your place next Lord's Day. Again earnestly and lovingly inviting you to return and help us, I remain,

Sincerely yours,

THE POWELL SUNDAY-SCHOOL CLASS

IN

EPWORTH M. E. CHURCH

MARION, OHIO

Weekly Report of _____ Division

For the Month ending _____ 190

	1st Week	2d Week	3d Week	4th Week	5th Week
Enrollment
Number Present
Number Sick
Number Sick Visited
Visitors Brought by this Division
New Members
Visits Made by Mem- bers of this Divi- sion
Number Invited to Sunday School

Leader

DIRECTIONS

1. Each Leader will please make a record for each item on the report at the close of every session of Sunday school.
2. Give the Secretary the name and address of any new member of your Division.
3. At beginning of every session of the Sunday school report to the class the names of any members of your Division who are sick.
4. Visit the members of your Division as often as possible. Be social and make strangers welcome.
5. Study to help make the lessons and work of the class as interesting as possible.

"TAKE THE SUNDAY WITH YOU THROUGH THE WEEK AND SWEETEN ALL THE OTHER DAYS"

Nearly two hundred men are doing this every week by starting right. We invite you to try it with us next Sunday by spending the hour from 2 to 3 in the

YOUNG MEN'S BIBLE CLASS

Derry Street United Brethren Church

CORNER FIFTEENTH AND DERRY STREETS

We're not boasters, but boosters; not grumblers, but a happy bunch of optimists. Come see us "make good" next Sunday.

"It hain't no use to grumble and complane;
It's jest as cheap and easy to rejoice.
When God sorts out the weather and sends rain,
W'y, rain's our choice."

SUNDAY AFTERNOON, 2 TO 3 O'CLOCK FIFTEENTH AND DERRY STREETS

YOU'RE INVITED

THE POWELL S. S. CLASS

MR. _____

Leader of Division No. _____

Members will please make their report on the lines below in figures:

Number of sick visited _____

Number invited _____

Number calls _____

Flowers taken _____

DO YOU NEED A MAN
FOR ANY KIND OF WORK?

FREE EMPLOYMENT BUREAU
CONDUCTED BY
TWENTIETH CENTURY MEN'S BIBLE CLASS
of the



FIRST CHRISTIAN
CHURCH



OWENSBORO, KY.

Do you need, permanently or temporarily, a

Clerk

Salesman

Teamster

Mason

Laborer

Overseer

Typewriter

Book-keeper

Electrician

Factory Hand

Machinist

Smith

Stenographer

Etc., Etc.

CALL H. C. JONES, Home Phone 250

or see him at his office, Cor. Fourth and St. Ann Streets,
and he will put you in communication with a capable man.

The Twentieth Century Men's Bible Class assists its
members to find employment, and serves the public by
maintaining this bureau free.

PLEASE POST IN PUBLIC PLACE

OFFICERS

President

W. J. L. HUGHES

Vice President

O. H. HAYNES

Secretary

O. H. WILLIAMS

Treasurer

H. C. JONES

Teacher

R. H. CROSSFIELD

TWENTIETH CENTURY MEN'S BIBLE CLASS

FIRST CHRISTIAN SUNDAY SCHOOL

ONLY ONCE**A STRANGER**

Religious ... Social ... Fraternal

OWENSBORO, KY.,

COMMITTEES

DEVOTIONAL

NEW MEMBERS

BENEVOLENT

ADVERTISING

UP-TO-DATE

EMPLOYMENT

ABSENTEES

WELCOME

FINANCE

SICK

ENTERTAINMENT

A suggested letterhead for use by the men of the class

SOUVENIR

The Second Annual Banquet
OF
THE MEN'S FEDERATION

Ashland, Ohio, Thursday Evening, May 16, 1907

THE GREAT BANQUET

The Invitation.—"Behold, I stand at the door, and knock: if any man . . . open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3 : 20.

The Time.—"Now is the accepted time; behold, now is the day of salvation."—II Cor. 6 : 2.

"Come; for all things are now ready."—Luke 14 : 17.

The Place.—"Where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18 : 20.

The Way.—"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14 : 6.

The Guests.—"Whosoever will, let him come. See Rev. 22 : 17.

"Him that cometh to me I will in no wise cast out."—John 6 : 37.

The Badge.—"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13 : 35.

The Price.—"Come, buy wine and milk without money and without price."—Isa. 55 : 1.

Jesus paid the price. See John 3 : 16.

Warning!—"He that entereth not by the door . . . but climbeth up some other way, the same is a thief and a robber."—John 10 : 1.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7 : 21.

MENU

Milk.—"Desire the sincere milk of the word, that ye may grow thereby."—I Pet. 2 : 2.

Water.—"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4 : 14.

Bread.—"I am the bread of life: he that cometh to me shall never hunger."—John 6 : 35.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4 : 4.

Honey.—"The judgments of the Lord are right. More to be desired are they than honey. See Ps. 19 : 9, 10.

Meat.—"My meat is to do the will of him that sent me."—John 4 : 34.

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14 : 17.

Fruit.—"The fruit of the Spirit is love, joy, peace, longsuffering, . . . goodness, . . . meekness, temperance: against such there is no law."—Gal. 5 : 22, 23.

Dessert.—"He shall give to every man according to his works. See Rev. 22 : 12.

THE PERRY BIBLE CLASS



Meets Every Sunday Afternoon at 2 o'clock
in Asbury M. E. Church

ATTENDANCE CARD

Everyone register on this card, as this is the only way
of recording attendance of members or visitors.

NAME _____

ADDRESS _____

If you are a visitor and not a member of any other
School, you are invited to join; if a member state what
School in the space below.

USE THIS SPACE FOR SUGGESTIONS

Change of address; positions wanted or open for others;
names of men to invite to Class; sick, and information
desired, etc., etc.

ROLL CALL

PLEASE FILL OUT AND HAND TO USHER

Name ^{Mr.}
^{Mrs.} _____
^{Miss}

Address _____

Visitors please write FULL name and ADDRESS

If you desire to join the Class, place an X in the upper right-hand corner

Help Us Help Others

CLASS SEVENTEEN—"Loyalty"

Please give names of all persons whom you think this class should endeavor to win for its membership or help in its organized work.

Indicate with an X in the squares the reason for our visitation.

These Persons Are Absent on Account Of:

Sickness

Out of City

Indifference

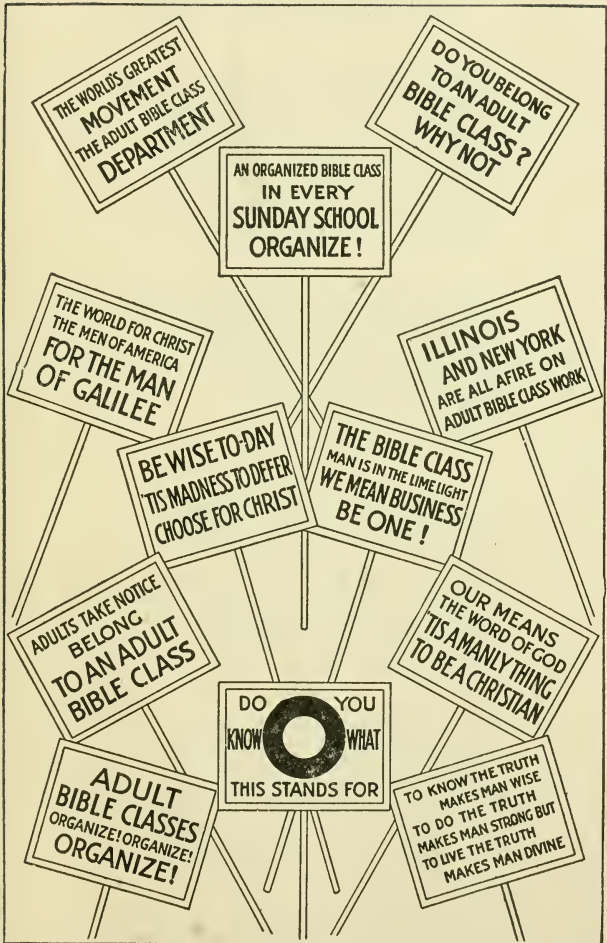
Excuses

NAMES

N. M. ABBOTT, President

MRS. ETTA SMITH, Secretary

		JANUARY				FEBRUARY				MARCH					APRIL					
		6	13	20	27	3	10	17	24	3	10	17	24	31	7	14	21	28		
DECEMBER	29	<div style="text-align: center;"> 1907 ATTENDANCE CARD "THE TRUTH SEEKERS" Homewood Presbyterian Sabbath School </div>																	5	MAY
	22																		12	
	15																		19	
	8																		26	
NOVEMBER	1	Name _____ Address _____																	2	JUNE
	24																		9	
	17																		16	
	10																		23	
	3																		30	
		27	20	13	6	29	22	15	8	1	25	18	11	4	28	21	14	7		
		OCTOBER				SEPTEMBER				AUGUST				JULY						



BROTHERHOOD HYMN

I

Forward, Brothers, forward all,
Heart to heart, and hand in hand !
Hear the Great Commander's call :
Save the people, save the land !
One the Father whom we love,
One the Saviour, whom we trust ;
One in earth and one above,
Father, Son and Holy Ghost !

II

One the church whose name we bear,
One the faith that we confess ;
One the duty that we share ;
One the promise we possess !
Bless our holy brotherhood,
Spirit of almighty grace !
Seal our union in thy blood,
Saviour of our fallen race !

III

Fail we cannot ; though we fall
Thousands rise to fill our place ;
And our God is Lord of all,
And our cause his righteousness.
Earth and heaven our bond shall bind
This our motto, brothers, be :
Love and service of mankind,
Love and service, Lord, of thee !

IV

Sound the gospel high and far ;
Far and high our banner wave !
Forward, not to slay and mar,
But to pity, help and save !
Ho, young men, for ye are strong,
Fill the ranks and forward move !
Forward all with prayer and song,
Forward, all, in faith and love !

Brookcamp, Devon, Pa.
December 9th, A. D., 1906.

(Copyright A. D., 1906, by Henry C. McCook).

Tune, Benevento or Messlah.

CLASS "C" SONG

Music Selected. Words by Eurie M. Ayers

Father, as here we gather in thy name,
Touch every heart with love's own sacred flame.
Deign at this feast our Blessed Guest to be,
And may we love thee more, because of dear Class "C."

CHORUS

Oh ! bless us
Dear Saviour !
And consecrate to thee,
The life of every loyal girl
In dear Class "C."

Since we have learned to love thy holy word,
Oh, may we gladly speed its message, Lord ;
Giving our goods and service unto thee ;
So may thy blessing rest upon our dear Class "C."

Wide o'er the fields the harvest ripe appears,
We would be reapers for immortal years.
And in the battle for the truth and thee,
Lord grant a banner flag may float o'er dear Class "C."

WESLEYAN BIBLE CLASS SONG

The Wesleyan Class was founded for the study of God's word ;

And the teaching of its lessons many thousand souls have heard ;

And the inspiration of it, scores of human hearts have stirred,

Our class is marching on.

CHORUS

Rally, rally, to the Wesleyans ;

Come and visit with the Wesleyans ;

If you like us, join the Wesleyans,

And we will do you good.

Our motto, "Search the Scriptures," that we all may clearer see ;

What our loved Redeemer's purpose is, concerning you and me ;

And our object is to glorify the "Man of Galilee,"

As we go marching on.

Time's lapse or stretch of distance, cannot break the tender ties ;

Binding now our class together, everywhere beneath the skies ;

From North to South, and sea to sea, the Wesleyan song shall rise,

While we are marching on.

When classmates are in darkness we will point them to the light ;

Are they hard pressed in the battle, we will aid them in the fight ;

And if wearied in the valley, we will lead them up the height,

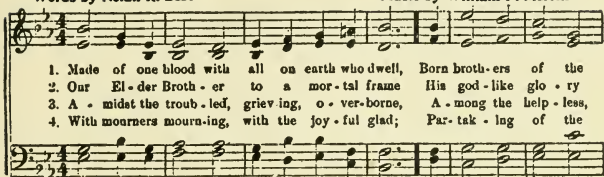
And still go marching on.

—Frank L. Wood.

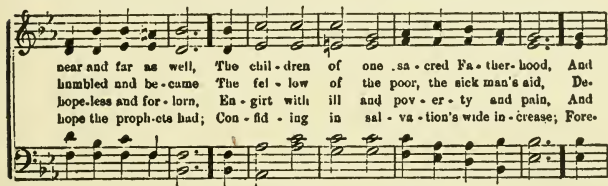
BROTHERHOOD HYMN

Words by Nolan R. Best

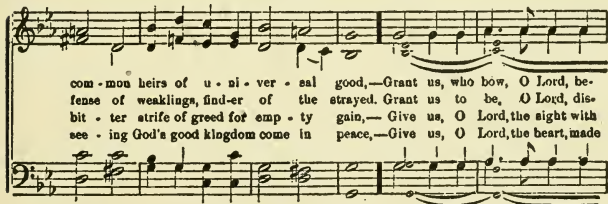
Music by William P. Merrill



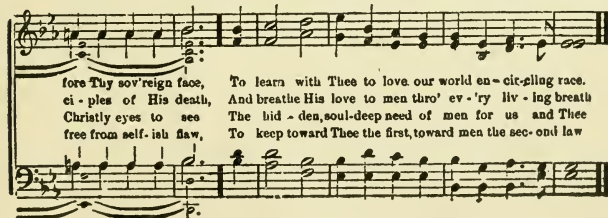
1. Made of one blood with all on earth who dwell, Born brothers of the
 2. Our El-der Broth-er to a mor-tal frame His god-like glo-ry
 3. A-midst the troub-led, griev-ing, o-ver-borne, A-mong the help-less,
 4. With mourners mourn-ing, with the joy-ful glad; Par-tak-ing of the



near and far as well, The chil-dren of one sa-cred Fa-ther-hood, And
 humbled and be-came The fel-low of the poor, the sick man's aid, De-
 hope-less and for-lorn, En-girt with ill and pov-er-ty and pain, And
 hope the proph-ets had; Con-fid-ing in sal-va-tion's wide in-crease; Fore-



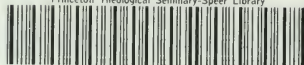
com-mon heirs of u-ni-ver-sal good,—Grant us, who bow, O Lord, be-
 fense of weaklings, find-er of the strayed. Grant us to be, O Lord, dis-
 bit-ter strife of greed for emp-ty gain,—Give us, O Lord, the sight with
 see-ing God's good kngdom come in peace,—Give us, O Lord, the heart, made



fore Thy sov'reign face, To learn with Thee to love our world-en-cir-cling race.
 ci-ples of His death, And breathe His love to men thro' ev-'ry liv-ing breath
 Christly eyes to see The hid-den, soul-deep need of men for us and Thee
 free from self-ish flaw, To keep toward Thee the first, toward men the sec-ond law



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